Vol. XIII No. 2

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

NOVEMBER, 1916

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Yale Divinity Quarterly

VOL. XIII NOVEMBER, 1916 No. 2

* THE MINISTER'S SOURCES OF POWER.

DEAN CHARLES R. BROWN.

You saw in the Scripture passage which was read a minister talking with a group of laymen. He was on his way to Jerusalem to celebrate the Feast of Pentecost, and he desired to look once more into the faces of those men who had been engaged with him in Christian work at Ephesus. He therefore sent for the elders of the church and spent an hour reviewing the period of service he had enjoyed with them. And in the course of his talk he indicated to them the sources of his power. They were three, as he named them, his manhood, his message, and his method. Let me speak to you about them in order, for his words I am confident will throw light upon the sources of your power.

I. *His Manhood.*

"Ye know from the first day after what manner I have been with you serving the Lord. I have coveted no man's silver or gold. I am pure from the blood of all men. I have not counted my life dear so that I might finish my course and the ministry I received of the Lord Jesus." He had so lived among them that the strongest moral appeal he made to them had come from the quality of his own personal life. His first and main reliance had not been upon what he said, though that was of immense worth, but upon what he was. "You have known me," he says—"therefore you know what I desire of you." Happy the minister of Christ who at the close of his service in any community can say

* The address delivered at the opening of the School of Religion, Monday evening, October 2, 1916.

that to the men of his church who have wintered and summered with him!

There was a minister once who enjoyed great liberty of utterance, as he rejoiced to say on divers occasions, but he had not equal facility in putting up a straightforward Christian life. He received this effective rebuke from a robust deacon, who was not so awestruck in the presence of his pastor that he could not tell the truth: "What you are always talks so loud that I cannot hear anything you say." If any man's word is to be with power, if his voice is to have in it that spiritual resonance which will make it carry, if his appeals are to find men where they live and lift them to that higher level where they ought to live, this must come from a sub-stratum of genuine and heroic Christian manhood.

"I have not coveted any man's silver or gold." He had not learned the tricks of the trade as some of our up-to-date sensational evangelists have learned them. He never conducted a campaign where the jingle of the guinea towards the end of the meeting, when "the free-will offering" for the evangelist himself is taken up, was so loud as to drown the voice of the Spirit. He had never carried away from any community as a result of a few weeks of effort money enough to have paid the salary of a dozen hard-worked ministers for as many years. He was a simple, primitive, old-time evangelist, who coveted no man's silver or gold. He had not a grain of avarice in his moral make-up nor aught of the spirit of self-seeking.

He frankly recognized the necessity of material support. He said that the laborer was worthy of his hire. He recognized the fact that the ox that treads out the corn is not muzzled—the ox must eat as he goes along. He counted it a natural thing that having sowed to others in spiritual things, he should reap from them in material things. But he never developed any of that grasping spirit intent on claiming all that is due and more, eager to accept all the perquisites of the sacred calling as a matter of course, and then reach for other perquisites. He stood out in his high-minded devotion to those values which are supreme, able to summon men who were content to live on lower levels to this finer form of life which he embodied. "Not yours," he said, "but you."

"I am pure from the blood of all men." He had no share in the

responsibilities some men must feel for the moral failure of others through their own evil examples. He could take the oath of clearing as Job took it. "If my foot has turned out of the way, or if any blot has cleaved to my hand; if my heart has been deceived by a woman, or if I have despised the cause of my servant; if I have withheld the poor from their desire, or if I have eaten my morsel alone and the fatherless hath not eaten thereof with me, then let my arm fall from the shoulder and be broken from the bone." He had exercised himself to keep his conscience void of offense toward God and man. He was conscious of the integrity of his own Christian manhood, and that became the leading source of his power for good.

We are disappointed every year by the failure of some of our young men at this point. They are not good enough to be here. They are moral slackers. They become stumbling blocks to the students of other departments who are not Christians. They are not pure from the blood of all men.

They seem to think, some of them, that if they do not get drunk, and are not actually loose in their relations with the other sex, that they must be excellent material for the making of Christian ministers. Some of them are woefully lacking in common honesty. They borrow money and do not pay it back when they agree to. They become careless about their term bills, as if the meeting of one's financial obligations was a secondary consideration to a minister of Jesus Christ. Some of them through sheer neglect fail to get their lessons or to prepare their work on time, as if intellectual integrity had no place in Christian character. Some of them reach out for all the privileges offered by the School in the way of free tuition, free rooms, and generous scholarships, and then evince no serious sense of the obligations they have assumed toward the various exercises and appointments of the School. They show themselves as indifferent to all this as if they were so many irresponsible ten-year-old boys.

Now that sort of thing affords a very flimsy basis on which to rear a successful ministry. It is not a source of power—it is a source of weakness unspeakable. The men up and down the street whom you are set to win to Christian life will not know nor care very much about those theological and psychological subtleties, where you may possibly become an expert. They will not

be greatly impressed by those emotional fervors which you are able to exhibit upon occasion. It is the easiest thing in life for a man to make his voice tremble or to shed tears. But those men will expect you to pay one hundred cents on the dollar in meeting your obligations. They will expect you to measure off thirty-six inches to the yard as you lay yourself out upon the plain duties which belong to your calling. They will demand of you sixteen ounces to the pound in discharging the responsibilities involved in becoming a leader and a guide in righteousness. And if you fail here you will fail utterly. If you cannot impress yourself upon a community by the genuineness and the thoroughness of your own Christian manhood, as Paul impressed himself upon those Ephesian elders, then it does not matter much what you may be able to say. You may speak with the tongues of men and of angels, but you will be sounding brass and tinkling cymbals.

You are called to a high calling—match it with a high character! Learn by the grace of God to walk worthy of the vocation wherewith you are called! You more than any other set of men on earth are under bonds to live nobly. As a New York minister once said in my hearing, "The young lawyer when he is admitted to the bar does not promise to keep the Ten Commandments. The young physician when he receives his diploma does not agree to live according to the principles of the Sermon on the Mount. The merchants and manufacturers do not profess to stand ready to give their lives for the ransom of others. But the minister who undertakes to stand in his pulpit as an ambassador of Christ undertakes all this." When he ventures to address his fellow men upon their moral shortcomings or to point them in the way that goeth upward, he must make it clear beyond a peradventure that he is walking in that way himself upon his own two feet and with an honest heart.

If you are to teach other people how to live with any sort of efficacy in your teaching, then you must do a lot of living yourself and do it first. You may remember how Moody used to say, "Character is what a man is in the dark." It is what a man is when no human eye is on him, when all restraints are taken away. It is what the mind thinks when it is free to go where it likes and not where it must. It is what the heart desires in its secret longings and yearnings. It is what the man would really like to do, if

he dared. When you strip off all the husks and silk of outward custom and convention and get down to the bare corn in the ear of the man's real inwardness, that is character. And unless your own essential manhood preaches the gospel of righteousness and peace and joy, then all your other preachments will become a mere beating of the air.

The people once asked Joan of Arc as to the secret of her power over the French soldiers. It was a straight question and she gave them a straight answer. "I tell my men to go in boldly against the English," she said, "and then I go in boldly myself." If you stand outside of the Christian life in its more searching and exacting requirements, merely pointing the way for others, then you might just as well save your breath. You will only make yourself worth listening to when you have gone in boldly and wholeheartedly yourself. I name therefore your own Christian manhood as the first and main source of your power.

II. *His Message.*

"I kept back nothing that was profitable to you. I have not shunned to declare to you the whole counsel of God. I have testified both to Jews and Greeks repentence toward God and faith in the Lord Jesus Christ." It was a full-orbed message which he gave them.

He kept back nothing that would be "profitable"—he did not undertake to empty out the entire contents of his mind upon their patient ears. He had doubts and difficulties, disappointments and defeats which were shut up in the depths of his own soul to be settled with the Lord. But of that which was profitable he kept back nothing.

He had not hesitated to declare "the whole counsel of God," as he understood it. It was a well-rounded ministry to human need, having in it a due proportion of promise and precept, together with warning and rebuke. He mingled the gentler elements of instruction, persuasion and tender appeal with those sterner presentations when "he ceased not night and day to warn them with tears."

He did not play all his music on one stop after the manner of a man with a meagre, little jews'-harp. He drew out all the stops

in his theological manual, the flute, the viola, the vox humana, together with the more robust tones of the great diapasons and trombones. Now he wooed men to right living, and now he warned them of the terrible fate in store for those who persisted in wrong-doing.

Now that sort of message is a veritable source of power. "I kept back nothing that was profitable." You are not called upon to empty out upon the people awkward lumps of theological speculation or exegetical guesses—that is not profitable. You are not to throw at their unsuspecting heads fragments of half-baked theories touching social and industrial reconstruction where you are not sure of your facts nor sound in your grasp of the economic principles involved—that is not profitable. You are not to spread before them an array of ill-considered notions about child-study and the nature of adolescence, which would not stand the test of psychological or pedagogical investigation—all that is most unprofitable. You are to make it the business of your lives to so possess yourselves of those ideas and principles, those saving truths and deeper sources of right impulse that you can stand before any congregation you are likely to face and deliver them that which will be found in the highest sense profitable.

The Apostle shunned not to declare the whole counsel of God. It had in it large and varied ethical content. He boxed the whole compass of moral appeal. He brought them rigorous and searching truths from the north, and he offered them those milder considerations which were wafted in upon the south wind.

His message, for example, was not made up entirely of compassion. I should say from a somewhat extended and careful observation, east and west, that this country is in danger of making compassion an over-worked virtue. Compassion is a sacred and beautiful thing, but you cannot build states on compassion alone. You cannot conduct business on the basis of compassion alone. You cannot run a university with nothing but a lovely sense of pity at the heart of it. In all these interests we must get down to that which is basic and fundamental, as compassion is not. Society cannot live on compassion alone—it must live by all the great words which proceed out of the mouth of God. It must live by justice and truth, by honor and fidelity, by prudence and high resolve. And you are not declaring the whole counsel of God

unless you make that fact as clear as daylight to a generation more or less drunk with what it is pleased to call "love and charity."

I believe that the Gospel of Jesus Christ should be made as fresh and modern as the morning paper in its phrasing, its accents, and in its adaptation to current needs. I believe that it should be made as winsome as a June morning by clothing it in the finest literary form within reach and by giving to the presentation of it all possible graces of public speech. But if we rob it of that age-long something which renders it awe-inspiring, mysterious, divine, in its power to search out the moral weakness of the human heart, then we are not declaring the whole counsel of God. If we fall into the habit of presenting easy little sections of it which are no better than so much moral soothing syrup to some of the comfortable and prosperous sinners sitting there in the pews before us, then we are declaring only a fragment of the mind of Christ. Where the more searching demands of the Gospel are withheld from any congregation, the people become spiritually anemic. You cannot declare the whole counsel of God in one sermon, or in three, or in ten, but in the course of a three years' ministry, such as Paul enjoyed at Ephesus, a well-rounded message which will touch upon all the essentials of right living should be forthcoming.

Now, in order to be able to do that you will need to give yourselves to hard, serious, manly study for the rest of your lives. You will need to study the Bible until you know it in vital fashion as a doctor knows his Gray's "Anatomy", as a teacher of philosophy knows his Aristotle and his Kant, as a lawyer knows the great principles of the common law laid down in Blackstone and Kent. If you are to make your message a source of power, you will need to gain a splendid facility in the use of the best there is in Scripture.

You will need to study human life in the individual and in the mass. You must be able to diagnose the moral needs of the individual or of the community as a doctor diagnoses a case of typhoid fever or an epidemic of infantile paralysis, to the end that you may prescribe with intelligence and efficacy. You must so relate the saving truths you know to the moral needs of the community that the words you utter will be "spirit and life."

The man who does not know and does not know that he does

not know, and is not willing that anyone should tell him that he does not know, had better not enter the ministry—he had better raise sweet potatoes. If any man here finds himself in that class, he had better go home—he had better go now before he wastes any of our time. If you undertake to go through the seminary trusting to your good intentions and to a certain intellectual bluff which you are able to put up rather than to thorough and persistent study, then you are doomed to disappointment. If you go out into the ministry trusting to your diploma, to the inspiration of the occasion, and to the physical arousements you can throw in rather than to the power of messages which are thoroughly prepared and effectively delivered, then you will be lost. The real work of the world is not being done in these days by rule of thumb or by clever guesses on the part of good-hearted people who mean well. It is being done by men and women who know how because they took pains to learn how. And in no calling is this more true than in the high and hard task of leading the minds and souls of men out of darkness into light, out from the power of evil into the freedom of righteousness to which you are dedicating your lives. When you are able to frame up messages which are indeed messages from God's love to human need, they will be to you an unfailing source of power.

III. *His Method.*

"I have taught you publicly and from house to house repentance toward God and faith in the Lord Jesus Christ." He had dealt with the fundamental truths of life in the large as he proclaimed them from the pulpit and the platform. He had made his moral appeal to human life in the mass as he brought whole congregations under the power of his message. He has a fine sense of the utility of public speech. The ability to stand before an audience of men and mold their convictions, inspire their hearts with new impulses, incite their wills to action by the uttered word—it is a gift which all thoughtful men covet. He had urged the young man who was committed to his care to "Preach the word. Do the work of an evangelist. Make full proof of thy ministry." He was never tempted to think lightly of the opportunity given to a minister of Jesus Christ when a congregation of people are wait-

ing to receive from him the word of truth in an effective sermon.

But he was not so enamored of the drag net as to forget the value of the hook and line. He was a fisher of men and he fished with all the tackle he could secure. "I have taught you publicly and I have taught you from house to house repentance toward God anl faith in the Lord Jesus Christ." He went after them man by man—if he had not done that he might not have been able to say with such confidence, "I am pure from the blood of all men." He knew the power of personal appeal. He remembered that Andrew brought Peter to Christ, that Philip brought Nathaniel. It was the touch of life upon life; it was the contagion of spiritual influence when one consecrated personality came into immediate contact with another who needed spiritual renewal. He went from house to house, from man to man, carrying forward his Master's business.

I commend to you that method, and I commend to you those lines of training here offered, which will make you competent for that higher, harder form of service. It is much easier to stand up behind the breastworks of a large pulpit and bombard the people in the pews with a set of carefully selected proof texts and moral exhortations than it is to go after them, one by one, dealing with their doubts and difficulties, their sorrows and their sins at arm's length. Many a man can fire off his Gospel gun with great personal satisfaction when he has the whole field to himself and the conventions of the occasion allow no one to return his fire. If he should surrender that advantage and engage in a personal encounter with the very same people, he might be utterly routed.

It will be good for your people to have you prepared to teach them from house to house, to make your appeal to them, man by man. It will also be of immense value to you. The reaction from that method of Christian service will shed fresh power into all your public ministrations. It will serve to keep you sympathetic, and to render your utterances genuine and vital.

It will also help to unload some of your self-conceit. The average young minister, especially if he is good looking and unmarried, is likely to think quite as highly of himself as he ought to think. In every congregation there will be a coterie of adoring spirits who will keep him fully advised as to his marvelous ability as a preacher and as to those heavenly qualities which they have de-

tected in his personal character. Incense of that sort is burned in every congregation in the Christian world. Every minister comes to know the smell of it, and if he is a man of sense to be afraid of it.

If you find yourself swelling up with a sense of your own importance by reason of this bewildering admiration, I know of nothing better to reduce that swelling than to adopt the method here followed by Paul. Select the toughest old infidel in the community and try to persuade him of the truth of the Christian religion in a personal conference, where the two of you can fight it out together. Go to that hard-headed, successful business man and try your rosy, economic theories on him, indicating what a thorough application of the principles of the Sermon on the Mount would mean in his case. Give him a chance to talk back, to show you his side of it, and possibly let daylight into some of your notions which are sentimental rather than sound. Take your theory of baptism and urge it upon some man who knows Greek and church history, who understands the full weight to be given to the dictates of social usage, and of common sense and good taste. If your theory is sound and will hold water—all the water you want to put into it—then you will come back all the stronger in your conviction by reason of that personal conference. If, on the other hand, your theory has holes in the bottom of it and leaks, then you may come back with the volume of water considerably reduced.

How much is implied in that statement about our Lord, "He calleth His own sheep by name." He had to know their names in order to call them by name. He had learned their names and their natures and their needs by getting next to them, by approaching them as individuals. And I am sure the experience was no less rewarding to him than to them. One reason why "He knew what was in man and needed not that others should tell him" was that he came eating and drinking, mingling freely with the common people, and building his redemptive influence into their lives by personal contact.

In my own experience as a pastor I know that I never spent an afternoon or an evening going from house to house, from store to store, from office to office, from shop to shop, in personal conference with men and women that they did not teach me a great

deal more than I taught them. In that way the minister learns how to prescribe for and minister to the needs of his people as he never could learn by merely looking at them from the pulpit. It is the way the physician does—he does not have a quinine class and a belladonna class, and a class to which he gives nothing but aconite. He seeks out his patients from house to house, giving to everyone according to his need. And if the minister of Christ is to give every man his meat in due season he must prepare himself by this method which was honored and blessed by the great Apostle.

Here then, as I view it, are the main sources of your power—your manhood, your message, and your method in so relating truth to life as to make your message an effective ministry to manhood.

In these hard days the very life of the Christian church is bound up with the quality of spiritual leadership which it may be able to command. In these days the very Gospel of Christ is fighting for its life in a contest with those forces which would put a lower and less worthy interpretation upon human life.

In the face of that crisis you ought to be ashamed to be a weakling, if by any measure of sterner effort and larger reliance upon the grace of God you could be strong. You ought to be ashamed to be an inefficient bungler in your presentation of the majestic truths of Christian faith and life, if by study and determination you can become as a sword of the spirit in the hand of God. You ought to be ashamed to have the Kingdom of God held back by your own ineffective methods, if by wisdom and training you might be able to see the Kingdom coming in your community with power and great glory. For your own sake, then, and for the sake of the people you are to serve, and for His sake, study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing and rightly applying the Word of truth.

FOUR LECTURES ON PREACHING.

Delivered Before the School March 28-31, 1916.*
By Rev. Washington Gladden, D.D., LL.D.

III. THE PREACHER AS EVANGELIST.

The pastor, even when we think of him as preacher, has many different kinds of work to do. The evangelist's purpose is the purpose of converting men and women and of making disciples of them; of getting them consciously committed to the service of Christ. Work of this kind is important work for each minister to do.

Men of this generation are not as keen at drawing the line between the converted and the unconverted. The saints and sinners of fifty years ago were pretty well labeled. We have to-day the two classes—church members and non-church members, but this is not a clear distinction. A large part of the preacher's work will be converting his church members. It is doubtful if any age has needed this as much as to-day.

Here are some of the classes with which every preacher is brought into contact:

First. Those who, through the lusts of the flesh are in danger. Drunkenness destroys some and a loud call there is for testimony against it now. Drunkenness is always a sin and the wrong of this indulgence is a wrong to be repented of and put away. Have men more moral right to do themselves harm than to do others harm?

But this is far less alarming that the social evil. This is shockingly prevalent. The evils of drink are far less to be dreaded than the perils of impurity. Parents are to be looked to primarily for the remedy, the schools some, but the preacher must have his part in this. His appeal to the congregation will reach many who

* The last two lectures are summarized here; the first two were summarized in the last (May, 1916) issue.

are suffering this corruption in their thoughts and lives. It matters not what social remedies are put forward, nothing will profit except the purifying of the individual life.

Second. Seekers of pleasure. Such a life is a living death. There is room for enjoyment in this world, but pleasure in too many lives has come in and taken possession. This is the vocation of a growing percentage. We have a considerable class who spend their time in hunting for joy and killing time. These people are in danger of losing themselves, and of making a shipwreck of their lives. "Repent Ye!" is the cry of the evangelist.

Third. The most needy class is the power-loving class. This is the particular form which appeals to American men. To get power and use it is the subtlest form of selfishness. Money is the great instrument of power. For this reason men strive for it. The determination to secure it has become the master passion for a good many. The effect upon the character of this craving is most destructive. Men think their opinions are more influential if they have this form of power. The feudal attitude becomes the right attitude for them. It is natural that they should not take much stock in the future world. Why should they? The possession of wealth will be no special advantage to anyone in the future life. What use can such a man have in such a country. Not all men who are rich are in this state of mind. Many have escaped this. We have such men and they are the strength and hope of our churches. We have Christ's warning against the deadening effects of covetousness, or the love of gain, for it is idolatry and the love of money is the root of all kinds of evil. It is not the rich alone in which this evil is found, but all those who want to be rich. Covetousness is not confined to the multi-millionaires. It is a deadly influence from which men must be saved.

Fourth. The sullen, apathetic state of mind found among many of the poor. Many are full of a cronic ill-will. It is fatal to character. People who live in an atmosphere of jealousy and hatred are suffering deterioration and in danger of losing themselves.

How can this work best be done? It seems a hopeless undertaking, but it is no different to-day than 2,000 years ago. The hearts of men, if anything, are more accessible than then. But

we have no doubt of the efficacy of the truth. It can be found mighty through God.

The old evangelists thought all that they had to do was to produce the conviction of sin. The thing needful was to awaken the sense of guilt and sense of need through the preaching of the law, which, as Paul said, was "knowledge of sin." By the preaching of the law the old evangelists meant the *penalty* of the law. This penalty was the infliction upon the transgressor of everlasting punishment. It is important that the evangelist to-day emphasize the fact that the law is followed by penalty, but the law should be preached first. The law of God is the law of Love. The evangelist finds this the first arrow. To explain and apply this with great fidelity is his business: how it works in human relations; the kind of conduct which sets it at naught. Men need a good deal of elementary teaching with applications of the law of love. The truth must be put concretely and pictorially with illustrations drawn from life. Jesus showed how these principles were to be applied. Terms were defined in every-day life as in the case of the Good Samaritan. To make the law effective we have to show them how it is to be applied in life. Personal attacks are inexcusable, but TRUTH CAN BE APPLIED WITHOUT MAKING IT PERSONAL. The lust of power can be shown as it strangles good will. The effects upon society of ill will can be shown. Violations of the law of love which are being committed by the people must be brought home to them in a concrete way. For example, see E. A. Ross's "Sin and Society."

But it is not all condemnation. The showing of the better kind of life is better than the picturing of its defects and failures. To show how the law of love is obeyed and followed is the evangelist's high vocation. He must show people the better way in which men are walking. This is not an impossible message. The Kingdom of Heaven is here and men born from above should be able to see it. Hold up before people the greatest thing in the world that men MUST NOT MISS. Having gained truth, keep truth.

Can we make men believe that law is life? They must be made to see that the self-centered life is the substance of Hell. If we cannot make them see this our preaching is vain. How can we make them see that the Christ life is the only life? The old evan-

gelist appealed to selfish interest, "Look out for yourself and protect yourself. Secure for yourself endless happiness." Many old hymns show this. The evangelist to-day makes a different appeal. He emphasizes not the future, but the present, not upon happiness but upon character here and now. The peril is that which threatens the soul with forgetfulness of one's fellows. The sacrifice of others' happiness for his own selfishness. Heaven is here. Modern evangelism is that which hopes that man can be brought to share as Jesus gave. This is the living bread which cometh down to earth.

It is ours as evangelists to make men see the barrenness, the meanness, the malice of the self-centered life and the peace and power and object of the love that is life. This is what we mean by bringing men to Christ. Not merely to take him as their substitute before the law, but to accept him as the fulfillment of the law. "For me to live is Christ," said Paul. When men can say that we are sure that they are saved, and never, never, until then. Men will come to themselves when they come to him and find the life which is Life Indeed.

IV. THE PREACHER AS A FRIEND.

The term friendship sums up everything essential in religion. The term love is rejected because it has a too emotional connotation. The preacher is not placed in his position in order that he may display his mastery over the emotions of his people, nor to overawe them with his learning, nor to satirize, nor flatter. He should not preach at people, but talk with them. His whole work must be suffused with the spirit of friendship. This alone inspires confidence that his purpose is helpful.

Religion is just friendship with the great companion whom we have not seen, and with our brother whom we have seen. This gives us a definite program. This message people can grasp. When we speak of loving people it seems impossible. But to establish friendship is reasonable. This friendship has an upper and an under side (King's "Laws of Friendship *Human* and *Divine*"). The friendship with the Divine must be real if we are to get anywhere. But the preacher seeks to cultivate a feeling towards his hearers. His purpose is to do them good. Kindly

interest must be expressed by his demeanor. Occasionally there will be reproof or praise, but friendship must shine through.

There are dangers to be guarded against by those who would be friendly: First, displaying a gushing and effusive courtesy. The pulpit is no place for the sycophant. Second, that of self-seeking. It is hard, even in sacred things, to keep free from self-regarding interests. Other people's *good* and not their *goods* must become our chief interest.

What can be named as the safeguard against these dangers? The recognition of the value of personality. As Kant states, men should be treated as ends; it is the essence of immorality to treat them as means. Revivalists are often self-seekers.

What then are the ways by which a preacher can prove himself a friend in the pulpit?

First: By being plain-spoken and sincere. By establishing a point of contact with his people. He should not build upon sacerdotal prestige. The man in the pulpit and the man at the fireside must be the same. Humility is best expressed by implication, however, rather than by assertion.

Second: Be familiar with the interests of the people. Any allusions made to their daily lives are signs of personal interest. Certain localities make the cementing of personal connections between preacher and people more difficult than others. It is a comparatively easy matter for a minister in the country to establish friendly relations with his people. But in the city, friendly intimacy is well-night impossible. Affairs are so multifarious. But the preacher must try as hard as he can. There never was a time when parents needed more help in the training of children; in the realization of the sacredness of the parental relation and the sanctity of family bonds.

The only way business men can be won in the better way is through friendship. They need sympathy as well as hearty praise of any realization they may achieve of a higher ideal. The preacher must not alienate friendship by indiscriminate censure of business methods.

Similarly, in preaching on social questions, do not forget the men who will be touched by the proposed reforms. Show your appreciation of their efforts and purposes. In fights of classes the pulpit must not become blindly partizan.

There are few wage-workers within the church. The minister should to this class administer reproof with as much consideration as he vouchsafes to their employers. They deserve more generous and less step-mortherly treatment. Beware of being apologists for the dominant class.

Third: Through having more faith in men. Be able to discern the soul of goodness in evil. Phillips Brooks, in his sermon, the "Light of the World," says, "We can say of a checker-board, 'It's white with black spots, or black with white spots'." It all depends upon the attitude taken. A man's better self is his real self. This is the most indubitable truth needful for the friendship of the pastor. The real marvel concerning Christ was not that the publicans and sinners believed in him, but that Christ believed in them. His faith in them saved them by inspiring faith in *him*. The more we rejoice in the better qualities of men the more they are ashamed of their lower ones. We ought to make people feel that we expect great things from them. Haven't we the most gratitude for those who have cheered us on, insisting that we could do this or that?

A story is told of a lady who conducted a summer camp. She chanced upon a boy who was a reputed disturber of the peace. He was bought a good suit of clothes, made to wash himself, and when he was nicely dressed was taken before the mirror. While looking at his transformed self in the mirror the lady said to him, "You know that such a boy could not do anything mean." The little fellow went out among the others and became the champion of good order and fellowship.

I once visited a girls' school and met a young woman whose life was not devoted to high ideals. She related that a missionary had not long since spoken to her about going back with her to work for the people in one of the foreign countries. And she concluded in this way, "The strange thing to me is, that I was mightily inclined to go."

We have not made the most of this resource. The results are powerfully illustrated in the two modern plays, the "Servant in the House," and the "Passing of Third Floor Back." Your Dean Brown and his wife while in London went to see one of these plays. Before the curtain rose there was much rude jostling and pushing and one of the chief actors in this disgraceful scene was

a lady. When the play was partly over the woman turned to Mr. and Mrs. Brown and said, "I'm afraid I was rude to you before—."

The fool has said there was no God, but no one has said there was no sorrow. May we wield, with great results for the Kingdom of God, this mighty power of Friendship.

BOOK REVIEWS.

The QUARTERLY will be glad to furnish alumni with information concerning new books at any time.

The Yosemite: a Spiritual Interpretation. By the Rev. Herbert A. Jump. The Pilgrim Press. Pp. 35. Fifty cents net.

The title of this attractive little gift-volume, with its novel presentation fly-leaf, accurately expresses its contents, after repeated visits to what he regards as a kind of condensed aggregation, a splendid epitome of the world's most glorious scenic treasures, a nature-lover and poet-theologian, a graduate of this School in the Class of '99, has ventured to translate into thought one of the most impressive bits of the Creator's handiwork. The inspiration of the heights, the awe of the great silences, the fragrant balm of the forests, the spiritual suggestions of El Capitan and of the giant Sequoias all breathe through these brief pages, and make them both a food and a tonic for tired nerves, hectic natures, and hearts that in the exhausting and all-absorbing busyness of life are in danger of becoming blind industrial machines or the pagan clods who so stirred the indignation of Goethe and of Wordsworth. The illustrations assist the reader, who has not shared the author's travels, to appreciate the scenic texts upon which these delightful sermonic vignettes are based.

HENRY HALLAM TWEEDY.

The Composition and Date of Acts. By Charles C. Torrey, Professor of Semetic Languages in Yale University (Harvard Theological Studies I). Cambridge: Harvard Press, 1916. Pp. 72.

Of the scholarly worth of Professor Torrey's contributions it is needless to speak. We anticipate from such a series as that inaugurated by the Harvard University Press a standard not less lofty than that of the famous Cambridge (England) *Texts and Studies,* and Professor Torrey's discussion is well adapted to set the pace both as to originality and learning. The field of Acts is that of fiercest controversy among critics, especially since Harnack's brilliant expedition to the rescue of Blass and the other supporters of tradition. Professor Torrey now enlists all his great powers as a Semitic philologian on this (to him) unaccustomed side. It behooves all historical critics and opponents of the early date and Lukan authorship of Acts to look carefully to their munitions, for as a philologian Professor Torrey carries heavy metal.

The thesis that Acts 1-15 is translated from one or more Semitic documents is by no means new. In addition to the more recent authorities cited by Torrey we may refer to Kinnoel, who in 1818 already suggests the theory (*Comm.* IV p. xiv) that Luke borrowed in this part of Acts from an Aramaic source known as *Acts* (or *Preaching*) *of Peter,* extracts from which survive in Clement and Origen. Kuinoel gives examples taken from Ziegler of passages retranslatable into idiomatic Hebrew to prove his case. The value of Professor Torrey's contribution is that he now carries the matter systematically through, proving (the word is not too strong) that the Greek of Acts 1:1*b*-19:35 is, like that of Lk. 1:5-2:52, to which he applied the same grammatical scrutiny in his contribution to the volume issued in honor of Professor Joy, "Translation Greek."

Whether this demonstration carried with it the right to pronounce upon "the composition and date (?) of Acts" which Professor Torrey assumes will be vigorously disputed. Certainly those who down to the present day have resisted accumulating evidences for the use of written sources in Acts 1-15 may meet their Waterloo. But these are not the critics who minimize the early date and historical value of Acts, but their opponents. What Professor Torrey has really proved is valuable enough without certain quite precarious inferences as to "composition" and "date" against which the historians and students of Pauline literature have objections of very serious weight.

B. W. Bacon.

History of Christian Missions. [International Theological Library.] By Charles Henry Robinson, D.D. New York: Charles Scribner's Sons, 1915. Pp. xiv, 533. $2.50 net.

This is a disappointing volume. The reader finds that most missionary history before the Reformation has been omitted, and that what is offered since that epoch is recorded largely in scrappy and disjointed fashion. Canon Robinson has evidently found the mass of material difficult of adjustment and of treatment on broad lines of generalization. Yet, while the volume thus falls far short of what an adequate history of missions might be hoped to be, it will be found rewarding to the reader, whose expectation is not too keenly aroused by the title. Much information regarding the present status of missions, and the agencies by which missions are promoted, is here presented in compact form. The recent past is generally clearly indicated, and the forces laboring in the several fields distinguished.

WILLISTON WALKER.

Sub-Corona. Edited by Henry Cowan and James Hastings. Edinborough: T. & T. Clark, 1915. Pp. 297.

This volume is a collection of twenty sermons preached in the University chapel, King's College, Aberdeen, by principals and professors of theological faculties in Scotland. It belongs to the "Scholar as Preacher" series. "Each preacher has spoken for himself and is responsible for his own doctrine only." Some of these sermons were delivered over twenty years ago; only one was prompted by the present war. The collection stands as a scholarly and spiritual interpretation of great themes so often treated by American university preachers. Among the subjects are: "After a year of War," George Adam Smith; "The Happiness of the Christian Era," James Denny; "Doubts and Difficulties," David S. Cairns; "The English Bible," William Alexander Curtis; "The Name of Jesus," Hugh Ross Mackintosh; and "The Advocate," James Stalker. Professor Mackintosh of Edinburgh says in his sermon: "Very much passes for religious literature today, I think it may be said, in which epithets of praise and admiration are so heaped upon Jesus Christ that he is all but complimented out of his place as the World's Redeemer. And other

nobler hearts there are, who, venturing a little nearer, toil after him bravely as their example." The volume accomplishes its purpose, to give some trustworthy knowledge of the teaching which prevails at the present time in the theological schools of Scotland. The striking difference, when compared with American university sermons such as those of Dr. Henry Sloane Coffin, is in the use of older points of interpretations and the absence of the vitalizing elements of present-day beliefs.

B. H.

LIBRARY NOTES.

The Trowbridge Library has been increased in the last few months by 135 titles. Among the most useful of the recent volumes are: "The Meaning of the Personal Life," Newman Smyth; Biography of William Newton Clarke; "Conscience and Christianity", H. Rashdall; "Problems of Religion", Durant Drake; "Letters to His Friends", and "College and Ordination Addresses", Forbes-Robinson; "Aspects of Infinite Mystery", Gordon; Phases of Early Christianity", Carpenter; and "Christian Ethics of War", Forsythe.

The newly established Library of Religious Education has been recently enlarged with numerous new titles and collections of material of historical value. Shelf room has been allowed this library in the Trowbridge reference room. The Library of Social Service adds about a hundred of the best books annually to its original collection of 8,000.

DAY LIBRARY NOTES.

The Day Mission Library, established with the Dodge collection of Bibles in foreign languages, has grown so rapidly that a recent enlargement of shelf room has been necessitated. The library contains about 15,000 titles on the history of missions, biography, reports and periodicals. Professor Beech gives for publication the following report of the most recent acquisitions:

"Of some 250 volumes added to the Day Missions Library this term, perhaps the six most important in different lines are the following: Bishop J. W. Bashford's 'China, and Interpretation.' the fruitage of eleven years' residence, observation and reading—the best volume on China since Williams' 'Middle Kingdom'; Prof. P. Y. Sacki's 'Nestorian Monuments in China,' a rubbing of which hangs in the Day Library with a replica in the

University Library—characterized by Sayce as 'one of the most important works ever written upon the hitsory of Christianity in the Far East, and of the still abiding influence of that early Christianity in the religious thought of China and Japan'; Prof. Schaub's 'Elements of Folk Psychology,' a translation of Wilhelm Wundt's 'Elemente der Völkerpsychologie' of 1912 and fundamental for a broad knowledge of this subject so closely related to the missionary's future work; Jean Kenyon Mackenzie's 'Black Sheep,' which has so fascinated 'Atlantic Monthly' readers this year; the 'Life of the Buddha,' by the late W. Rockhill, whose researches into Northern Buddhism have made him an authority on that subject; Father Zahm's 'Through South America's Southland,' written on a tour of that part of South America with Ex-President Roosevelt, a fascinating story of travel, showing due appreciation of the work of Roman missionaries there, especially that of the Jesuits in Paraguay; Dr. J. K. Greene's 'Leavening the Levant,' an octogenarian's account of Turkey and especially the work done there by the American Board; and Prof. H. A. Giles's 'Chinese-English Dictionary,' the most important lexicographical work on that language, surpassing in size his first edition by several hundred pages."

Yale Divinity Quarterly

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Mr. E. E. Hines, '17, of New Haven, Conn., has been elected by the Board to fill the vacancy made by the withdrawal of C. B. Grubb, '17, from the School.

SCHOOL NEWS.

The School faculty this fall includes two new mebmers. Prof. L. A. Weigle was called last spring from Carleton College to take the newly created Horace Bushnell chair in Christian Nurture. Professor Weigle has begun his work this fall as Professor of Christian Nurture in the School of Religion and Professor of Religious Education in the Graduate School, with five courses on the theory, the history, and the psychology of religious pedagogy. Rev. G. B. Hatch of Ware, Mass., holds this year the instructorship in elocution left open by the resignation of

Professor E. M. Lewis of MassachusettsAgricultural College, Amherst, Mass.

Two professors in the School of Religion played prominent parts in the recent Yale-New Haven bicentennial celebration. Professor B. W. Bacon was the author of an article in the Book of the Pageant, on the subject Yale in Divinity. Professor Williston Walker delivered the Historical Address at the exercises in Battell Chapel on the morning of Saturday, October 21st. Professor Walker's address began with the early days of New Haven, when the Green was "treeless—like a market-place". As early as 1641 John Davenport urged the founding of a free school to train boys for service in church and state, and in 1655 some £640 was contributed to build such a school. But a series of disappointments blocked the enterprise until 1701 when the college was finally established at Saybrook. A three-cornered rivalry then began, with Saybrook, Hartford and New Haven contending for possession of the new college, but in 1716 New Haven triumphed and the college was removed to New Haven two hundred years ago.

Professor D. C. Macintosh, who spent the summer in religious work among the soldiers in Great Britain and France, arrived in New Haven on November 13th. A cablegram to Dean Brown on November 5th announced that he had sailed from Liverpool the day before, after several weeks at the front in France.

Dean Brown has been delivering a series of chapel talks on Thursday of each week, dealing with various subjects of everyday concern to the men of the School—chapel attendance, student preaching, and questions of a like nature.

FALL TENNIS.

A tennis team to represent the School was selected this fall after an elimination tournament, in which sixteen men were entered. A. F. Coyle won from Y. H. Krikorian in the final match, after a close fight through five sets. A match was played against Hartford Seminary on the Hartford courts on November 4th. Coyle, Hayes, Secrest, and Cuckow composed the School team. Hartford won a clean sweep of the six matches played. A second meet had been scheduled with Berkeley for November 11th, but Berkeley at the last moment requested a postponement, so another meet was played at Hartford, and again Hartford won all six matches.

The various classes have elected officers for 1916-17 as follows:

Seniors—E. N. Griggs, President;

Middlers—P. P. Taylor, President (re-elected); C. B. Swift, Vice-President; Fred Smith, Secretary-Treasurer.

Juniors—F. C. Cuckow, President; A. E. Abben, Vice-President; G. W. Baker, Secretary-Treasurer.

THE SEMITIC AND BIBLICAL CLUB.

The Semitic and Biblical Club held its first meeting on Wednesday evening, October 18th. Instead of the usual program of lecture and discussion, the evening was given up to an informal gathering with a few brief speeches, a free-for-all discussion, and "eats". President Bacon outlined the program for the first half of the year, and a leaflet was prepared announcing the chief addresses for several weeks in advance. The next regular meeting was addressed by Professor C. F. Kent on "The Economic Teachings of Jesus". The other speakers announced for this term are Mr. Winston Churchill, Professor A. C. McGiffert, Rabbi Stephen Wise, Professor F. C. Porter, Professor B. W. Bacon, Professor C. C. Torrey, and Assistant Professor George Dahl.

The fellowship meeting on November 9th was in the hands of the student volunteers, who made of it a rally meeting for missions. E. E. White acted as leader, and the formal program included addresses by R. A. Dudley, S. J. Theodore of India, A. T. Peters of British Guiana, and Schuyler Pratt. A quartet—Mershon, E. E. Higdon, White, and F. C. Allen—sang two numbers.

THE OPENING POWWOW.

The annual re-opening of the School of Religion took place on the evening of September 28th, with the Y. M. C. A. get-together in the Lowell Mason room. The event, labelled "powwow" in Western fashion, was advertised during several days in advance, and before eight o'clock on the evening selected, the room was well filled. An exceptionally large body of new men had come for introduction into the life of the School, and the greater part of an hour was spent in getting acquainted.

Ray E. Phillips acted as master of ceremonies for the rest of the evening, running through a program of songs and stories before the "eats" were served. The new men were given the first chance, to announce their names and the colleges from which they came, together with a statement of first impressions. R. L. Calhoun was called next for two Norsk perversions of popular poems, and a selected chorus of voices from the Senior Class followed with two equally perverted ballads. Chairman Phillips himself wound up the formal program with a reading of "King Robert of Sicily" and a short story of the hereafter as an encore. Mr. Merriam and a corps of helpers then distributed cider and doughnuts and the gathering broke up at nine-thirty.

THE PICNIC.

With the hearty co-operation of the weather man, the members of the School made the afternoon of October 4th a riotous holiday. The picnic committee had pitched upon Double Beach as the scene of this year's outing, and a special car which left Edwards Hall not long after two o'clock carried a full load of students and professors with their families and

friends. The combination of time and place was nearly ideal, with a smiling blue sky overhead and an approximately level meadow under foot.

The exercises began with a slate of track and field events. The first was a short dash, to pick an individual champion and a four-man relay team from each class and from the faculty. H. H. Hines won the Senior dash with Emmons White second; H. D. Holt won the Middler dash closely followed by V. V. Loper; R. I. Farmer led the Juniors a scant foot ahead of W. K. Allen; and Mr. J. C. Archer trotted unconcernedly across the tape some yards in advance of his faculty rivals. While the sprinters were resting, a fat man's race was won by J. S. Lilley. Then came the most spectacular race of the day. In the final dash, open to the first two men in each class, an impatient runner beat the gun, and the starter called the men back for a new start. But Hines, the Senior Winner, and Holt, the Middler winner, were already halfway down the course with the race narrowed to a speed dual. Neck and neck they flew across the field and broke the tape together in a dead heat. The race was not allowed, however, and in the next trial, Holt tripped midway in the race and Hines won, with Loper and Farmer pressing him hard in a tie for second place.

The other races were "stunts" of various sorts. Holt and Lilley secured another share of the honors by winning the three-legged race, and finished close up with H. L. Meyer and C. R. Strobel in a fiercely contested wheelbarrow race. The ladies confined their efforts to a spoon race, which Mrs. Robert Hueston won after an agonizing race with Mrs. Longman. The customary crab race followed, and Schuyler Pratt, champion crab in 1914, regained his laurels. The last race was a no-decision shuttle relay, with four-man teams representing all three classes. After a mix-up on the part of the Juniors and Seniors, the Middler team won by half the length of the course.

Dean Brown and Professor Tweedy then lined up their rival teams for their annual baseball game. Both captains pitched superb ball, but undue courtesy on the part of Professor Tweedy's infield and sensational base-running by the Dean permitted the Browns to win 16 to 7.

The ladies then called in players and spectators alike, and for an hour two long supper tables provided entertainment. When supper was over, a bonfire was built in a sheltered cove on the beach, and the speechmaking began. Schuyler Pratt presided, and called upon G. W. Baker to speak for the Juniors. Mr. Baker speedily disclaimed any distinction except that which attached to the first position on the program, but pledged the allegiance of the new men to the School. Fred Smith, the Middler representative, expounded for the benefit of newcomers the multiform significance and versatility of the Divinity faculty, ending with the general summary, "They're all good!" R. H. Bainton, from the fullness of his Senior's experience, warned the Juniors against certain Appolyons who infest the path through Yale, assuring them that they will find haven at last in a position of real conservatism. C. F. Kruse ended the student

speeches by enjoining upon both new men and old the necessity for stronger school spirit.

The program was then turned over to the faculty. Dr. George Dahl spoke first, urging his hearers to make the most of the social life of the School. "Don't be too heavy for light work," said the speaker. "Many a man who thinks he is learns that in point of fact he is too light for heavy work." Dr. B. S. Winchester came next, speaking from the viewpoint of a new faculty member.

Dean Brown then delivered a brief speech of welcome to the Juniors, and Professor Bacon closed the program of the day. He spoke in general terms of the ideals which govern the work of the School, calling upon every man to do his share in upholding them. Then specifically he listed certain changes to be made in the social life and the devotional life of the men in order to approach still closer to the ideal.

The meeting was adjourned after Professor Bacon's address, and the prizes for successful athletes were distributed on the home-bound car, ending the day in a storm of hilarity and glee.

The Enrollment.

The enrollment lists in the Dean's office show that the School is twenty per cent larger this year than it was last year. Both the Senior and Middle classes are larger this year than last, while the Junior Class numbers thirty-three men as compared with twenty-one Juniors last year. The number of graduate and special students has remained practically unchanged. In respect to denominational alignment, the proportions which obtained in 1915-16 have been altered considerably. The Disciples have displaced the Congregationalists at the head of the list in point of number, while the Presbyterians and Episcopalians are only half as numerous, taken together, as they were a year ago. The enrollment figures follow: Graduates, 12; Seniors, 31; Middlers, 31; Juniors, 33; special students, 14; students from other departments, 7; total enrollment, 128. Denominational classification: Disciples, 32; Congregationalists, 30; Methodists, 18; Presbyterians, 8; Baptists, 6; Lutherans, 4; other denominations, 5. This enumeration excludes special students and students from other departments.

Scholarships.

Prize scholarships for the second term of 1915-16 have been awarded to the following men:

Fogg Scholarships: Class of 1917—R. H. Bainton, B.A. Whitman College 1914, Colfax, Wash.; Schuyler Pratt, B.A. Williams College 1913, San Francisco, Cal. Class of 1918—R. H. Bowen, Ammanford, Carmarthen, Wales; R. L. Calhoun, B.A. Carleton College 1915, Ridgefield, N. J.

Allis Scholarships: Class of 1917—Sandford Fleming, Adelaide, South Australia; P. S. Goertz, B.A. McPherson College 1914, Hillsboro, Kan.; Y. H. Krikorian, B.A. Robert College 1912, Constantinople, Turkey; F.

E. Livengood, B.A. University of Kansas 1909, M.A. Harvard University 1911, New Haven, Conn.; E. H. Longman, B.A. Cotner University, New Haven, Conn.; R. E. Phillips, B.S. Carleton College 1914, West Haven, Conn. Class of 1918—A. F. Coyle, B.A. Leland Stanford Jr. University 1915, San Jose, Cal.; C. B. Loomis, Norfolk, Va.; V. V. Loper, B.A. Grinnell College 1915, Des Moines, Ia.

On the evening of Friday, October 13th, the Dean and Mrs. Brown entertained the members of the School, both students and faculty, at an informal reception.

Professor L. A. Weigle spent the week beginning October 8th at Northfield, Minn., where Carleton College was celebrating its fiftieth anniversary. Dr. Weigle was one of a list of speakers which included Presidents Lowell of Harvard, King of Oberlin, Davis of Chicago, Vincent of Minnesota, Burton of Smith and Woolley of Mt. Holyoke, and the presidents of eighteen leading colleges of the interior. Besides delivering the historical address at the conference of college presidents, Dr. Weigle was one of the after-dinner speakers at the closing banquet.

The tryouts for places on the chapel quartet were held early in October. The men selected were: H. G. Mershon, first tenor; C. W. Longman, second tenor; R. B. Culver, first bass and leader; F. C. Allen, second bass.

ALUMNI NEWS.

For the maintenance and improvement of this department of the QUARTERLY we desire that all readers lend their support by sending to the Editors all possible items of interest concerning Alumni.

'66—Cyrus West Francis died, following a breakdown in health, in Hartford, Conn., on June 12th. He was born at Newington, Conn., in 1838. He received his B.A. at Yale in '63 and came to the Y. D. S. in the same year. A year after his graduation in '66, he was ordained to the Congregational ministry at New Haven. Soon after he entered the service of the American Missionary Association at Atlanta, Ga., where he also became pastor of a Congregational Church in '69. Four years later he was made a Professsor at Atlanta University, and here he remained until '94. In '95 he accepted a call to the Congregational Church at Brookfield Center, Conn.

'70—Albert Francis Hale died in Nottoway, Va., on July 1st. He was born at Springfield, Ill. He came to Y. D. S. from Yale College, where he received his B.A. in '66. He was ordained to the ministry of the Presbyterian Church at Somonauk, Ill., in 1871. During the next seven years he was Home Missionary in Kansas, Nebraska and California. In '80 he came back east and was pastor at Tonowanda, N. Y., for two years, when he returned to Junction City, Kan. Since then he has been at Warren, Ill., Grand

Ridge, Ill., and Ridgefield, Ill. In '96 he removed to Nottoway, Va. He had been gradually failing in health for many months before his death.

'74—Dr. Aaron M. Hills has been elected dean of the Bible College of the Nazarene University at Pasadena, Cal. He was founder and for five years President of Peniel University in Texas, the leading educational institution of the Nazarene denomination. Later, he was President and instructor of theology in the Nazarene College in Olivet, Ill. For the last three years he has been teaching theology and homiletics in Manchester, England. His latest book on "Systematic Theology" is now in the hands of the Nazarene Publishing Society of Kansas City.

'77—Samuel C. Bushnell was elected chairman of the Alumni Advisory Board on June 19th. His term is for three years.

'78—Thomas Whitney Darling died in Windsor, Vt., on May 7th. He was born at Keene, N. H., in 1851, and came to Y. D. S. from Middlebury College. A year after his graduation he became Superintendent of Public Schools at Nelson, N. H. He was ordained to the ministry of the Congregational Church, in '80, at Wentworth, N. H. His next pastorate was at Danville, Vt., and after this he was pastor at Acworth, Wentworth, and Windsor, Vt.

'83—Hohannes Krikorian is still residing in Constantinople, Turkey. He is pastor of a church there and also editor of the "Rahnuma," a semi-religious weekly periodical.

'85—John A. Stemen is now located in Ripon, Wis., where he may be addressed at 524 Lincoln Street.

'86—Jacob G. Dubbs, pastor of the Reformed Church at South Bethlehem, Pa., has been failing in health for some time.

'92—The death of Richard Owen occurred on April 30th at Clifton Springs, N. Y. He was born at Nevin, North Wales, in 1863. In '84 he emigrated to the United States and not long after he entered Marietta College, Ohio, where he graduated in '89. From there he came to Y. D. S. He was ordained in '93 at Bar Harbor, Me., where he remained for a few years, and then removed to Clifton Springs, N. Y.

'98—Knut Emil Forsell died from chronic myocarditis and nephritis, in the Swedish Hospital, Minneapolis, Minn., on January 28th. He was born in Sweden in 1864, and emigrated to the United States in '86. He came to Y. D. S. from Carleton College. The year after his graduation he became assistant editor of the *New Eastern Weekly*, Worcester, Mass.

'98—The death of Francis Chase Bliss, Rockford, Iowa, which occurred on December 7, 1915, has not previously been reported in the QUARTERLY. He was born at Newport, R. I., in 1872. He graduated from Brown University in '94, and was ordained on August 25, 1898, at Plymouth, Wis. After serving faithfully there for many years he removed to Rockford, Iowa.

'10—Clifford G. Thompson received the degree of Doctor of Divinity from Highland College last June.

'88—On June 21st, the honorary degree of Doctor of Divinity was conferred upon Rev. Charles A. Dinsmore of Waterbury, by Yale University.

'88—Dr. Frank Van-Allen has been on furlough in the United States since May, and may be addressed at Litchfield, Conn. He expects to return to India about the first of December.

'90—John H. Reed was chosen to serve another term as vice-president of the Yale Alumni Association of Central Pennsylvania at the annual meeting of the association held on June 8th.

'90—Edward Lincoln Smith is on a trip to the Orient. He will return about May 1, 1917.

'91—George S. Richards is very successful in his ministry at the Dishridge Congregational Church, Pittsburgh, Pa. He can be addressed at 417 Dishridge Street.

'92—Dryden W. Phelps has recently returned from a three months' stay at San Diego, Cal.

'94—Gilbert A. Shaw has moved from Hazelton, Pa., to Buffalo, N. Y., where he may be reached at 1141 West Avenue.

'95—The honorary degree of M.A. was conferred upon George S. Godard by Wesleyan University at its commencement last June.

'95—Evore Evants is doing splendid work as pastor of the Pilgrim Congregational Church, Providence, Scranton, Pa. His address is 2057 Edna Avenue.

'96—James Williams is now located at Neath, Pa. His previous charge was in Providence, Pa.

'01—Charles W. Merriam is now pastor of the Park Congregational Church of Grand Rapids, Mich.

'02—Ralph H. White, located in Newport, N. H., for some years, is now pastor of the West End Congregational Church of Bridgeport, Conn.

'04—George J. Kneeland has for some time now been investigating social evil conditions in the United States. A booklet, describing his investigations, was recently issued by the Sociological Information Bureau of New York. He is available for vice investigations and for addresses on topics dealing with the social evil problem this fall and winter.

'05—The corner stone of the Church of the Evangel (Congregational), of Brooklyn, N. Y., of which Albert E. Roraback is pastor, was laid on Thursday, October 12th.

'06—Lucius C. Porter received the degree of M.A. at Columbia University last June.

'09—J. Alfred Seymour has accepted a call to Chalmers Church, Adelaide, South Australia. His present address is The Manse, North Terrace, Adelaide.

'10—Howard G. Parsons has received a call to the pastorate of the North Haven (Conn.) Congregational Church.

'10—S. Ellis Dunham has resigned the pastorate of the Buckingham Congregational Church, Glastonbury, Conn., to enter business in Hartford, Conn.

'12—Robert Fletcher is now a student in the Yale Graduate School. He is studying for his Ph.D.

'13—Arthur J. Pennell, formerly of Center Moriches, Long Island, now of the Buffalo Avenue Methodist Episcopal Church, Brooklyn, N. Y., is meeting with great success in his new field, especially in interesting young men and boys in church work.

'13—Charles L. Pyatt received the degree of Ph.D. from Harvard last June.

'13—The marriage of Miss Lucy Shepard and Herbert Allen Sawyer, took place at Pleasure Beach, Conn., on August 3rd. William E. Sawyer, of the same class, was his brother's best man. Mr. and Mrs. Sawyer are to live in New Hope, Pa.

'13—William H. Tate and Samuel H. Hovhannessian received the degree of Ph.D. from Yale last June.

'14—Frederick E. Lee took his Ph.D. at Yale in June, the title of his thesis being "The Influence of the Jesuits on the Social Organization of the North American Indians."

'15—Joseph H. Philip received his Ph.D. from Yale last June.

'15—Beal Elliott was recently ordained to the ministry of the Baptist Church.

'16—William M. Ashby is teaching at Roselle, N. J.

'16—Arthur W. Barwick is pastor of the Congregational Church, Plainfield, Conn.

'16—Ary N. Brubaker has charge of four German Reformed rural churches in Landsburg, Pa.

'16—Levon H. Buchakjian is in the employ of the Winchester Repeating Arms Company, New Haven, Conn.

'16—Chester F. Dunham is Director of Religious Education at the First Congregational Church, Toledo, Ohio.

'16—Thomas S. Hickman is in the Graduate School, Yale.

'16—Wallace D. Hamilton is teaching in Bethany, Conn.

'16—Hugh P. Lovell is in the Graduate School, Yale.

'16—Rodney L. McQuary is an instructor in Biblical Theology in Eureka College, Ill.

'16—Dumas Malone is teaching at the Randolph-Macon College for Women, Lynchburgh, Va.

'16—George M. Nicholls is pastor of the Congregational Church, Monroe, Conn.

'16—Umetaro Okumura is engaged in a new field of church work in Moilili, Oahu, Honolulu.

'16—Shosaku Oshima is in the employ of a firm in New York.

'16—Ferdinand A. Poffenberger is pastor of a church in Edgeton, O.

'16—John W. Rahill is pastor of the Calvary Congregational Church, Cleveland, O. The installation service will be held on November 6th.

'16—Thomas M. Ross is pastor of a church in Bartlett, N. H.

'16—Frederic W. Shorter is in the Graduate School, Yale.

'16—Reginald B. Stevenson is engaged in missionary work in Japan.

'16—Edward A. Thompson is pastor of the Congregational Church in Greeley, Colo.

'16—Joseph K. Thomson is pastor of the Congregational Church, Paris.

'16—Paul A. Wobus is pastor of the First German Evangelical Church at Clarence, Mo.

Ex-'17—Roy C. Jacobson is engaged in Y. M. C. A. work among the Methodist students in the Graduate School, Columbia University.

Ex-'18—Harry W. Kinsley is connected with "The Personnel Department" of the Winchester Repeating Arms Company, New Haven, Conn.

Ex-'18—Henry C. Wilson is connected with the Y. M. C. A. at Northwestern University, Illinois.

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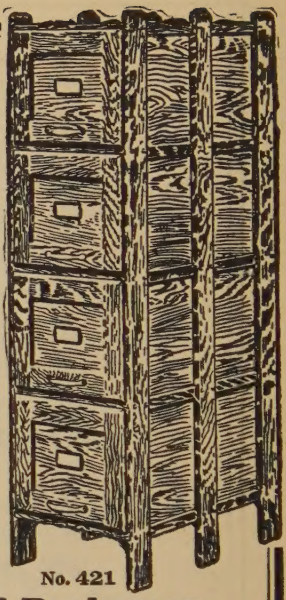

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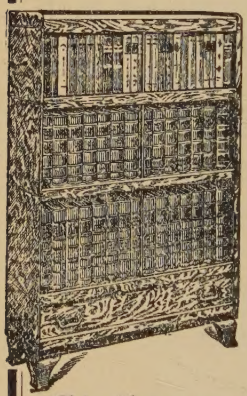

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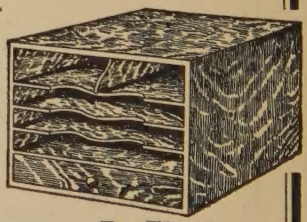

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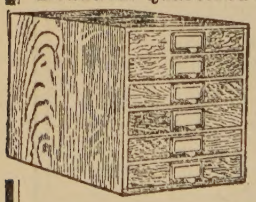

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